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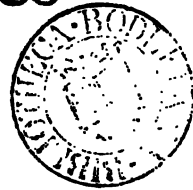
A

LETTER

Shewing why our

English Bibles

Differ so much from the



SEPTUAGINT,

Though both are translated from the

B. 51

HEBREW Original.

L O N D O N

Printed, and sold by J. ROBINSON, at the
Golden-Lyon, in Ludgate-Street. 1743.

101. f. 229.

P R E F A C E.

AS this Letter was written in Answer to a Question proposed by a private Person, I wrote it purely for his Satisfaction, without any Thought of printing it. But shewing a Copy of it some Years after to a Neighbouring Clergyman, he advised me to send it to the Press. Wherefore, I revised and corrected it, and then transmitted it to the Book-seller, above Two Years ago: He, being diffident whether any Thing written on this Subject would sell, delayed to print and publish it until now. If the World shall accept of this, I may hereafter give some Account of the *Samaritan Pentateuch*, the *Chaldee Paraphrases*, the *Syriac*, and all the other ancient Versions published in Bishop *Walton's Polyglot Bible*; and shew their Usefulness to-

P R E F A C E.

wards attaining the true Readings of the Scriptures in doubtful Places. Where I may likewise observe, that the Agreement of so many various Translations, in all Matters of Moment, (as some of these Translations were made by *Jews*, as well as others by *Christians* of different Countries, and different Opinions in Matters of Religion) is a Testimony that we ought to receive the Scriptures we now have, as a perfect Rule of our Faith and Manners. The Things wherein these various Translations differ, not affecting either the one or other: Since Persons of such different Countries and different Opinions, could not join together to impose a Falsehood on the World.

February 7,
1742-3.

A L E T-



A

LETTER

TO A

FRIEND, &c.

SIR,



IN your Letter, which you sent me near two Months ago, you desire to know, " Since the *Greek* " *Septuagint*, and our *English* " *Bible* are Translations from " the original *Hebrew*, how it comes to " pass that these two Translations have such " Variations from each other? I do not " mean in some Words, but in whole Pe- " riods and Sentences, many being in our " *English* Translation, which are not to be " found in the *Septuagint*, and some again

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" in

“ in the *Septuagint*, which are not in the
“ *Engliſh Bible*.”

The Answer is eaſily given. There were different Copies of the *Hebrew Bible*: The *Septuagint* was tranſlated from one Copy, and the *Engliſh Bible* from another; and as theſe Copies differed, ſo have the Tranſlations. If you aſk how ſuch Differences came to be in the ſame Book by means of ſeveral Copies? I anſwer, the ſame will happen in all Books which have been frequently tranſcribed by ſeveral Hands. And no Book whatſoever, I am perſuaded, has had ſo many Tranſcripts as the Bible. As the *Jews* had Synagogues in every City of *Judea*, and in ſome large Cities divers Synagogues, ſo had they alſo in all Countries where they were diſperſed after the *Babylonish* Captivity. For they did not all return to *Judea* at the Reſtoration of *Jeruſalem* and the rebuilding of the Temple; but many, I believe I may ſay a greater Number of them, continued in thoſe Parts of the *Chaldean*, *Perſian*, and *Grecian* Empires where they had been diſperſed and obtained Settlements; where they alſo increaſed and multiplied. Every Synagogue had at leaſt one Copy of the Bible, beſide the many Copies written for the Uſe of private Perſons. Every one of theſe Copies was written ſingly by itſelf (the Art of Printing, by which ten Thouſand Copies coming
out

out of the same Press, shall not differ so much as in a Letter or Point, being not then in use, the Invention thereof being scarce three Hundred Years old,) and therefore could hardly fail to differ even from the Copy whence it was transcribed, unless more than once revised, compared and corrected; which we may reasonably believe was not always done. These Copies could therefore hardly escape making many Mistakes, and often to omit a Word, or to write one Word for another: Which last might easily happen in *Hebrew* Books when the Letters כ and כּ, ד and דּ, ה and הּ, ו and וּ, are so near alike that one may easily be mistaken for the other; and the mistaking such a Letter changes the Word, and gives it another Signification. Copiers also in writing a whole Book, might also easily mistake sometimes, so far as to leave out whole Sentences, especially when they wrote in haste, as no doubt many of them did, who made it their Business to copy Books for their Livelihood. Where therefore the *Septuagint* wants a Sentence or Period which is in our *English Bible*, we may suppose it was wanting in the Copy from whence the Interpreters made their Translation: And where it has a Sentence or Period which is not in our *English Bible*, we may suppose it was in the Copy from whence that Translation was made, but omitted in the

Copy out of which our present *Hebrew* Bibles were taken, from which our *English* was translated. This, I think is a natural and rational Account how these Diversities arose : That is from different Copies of the Original. Which Differences could hardly be avoided, and might easily happen through the Carelessness and Oversights of Transcribers, who could scarce fail of being guilty of such Mistakes in so long a Work ; unless the Transcribers had been inspired and preserved from Error by the Spirit of God, as the Penmen of the Holy Scriptures were.

Some indeed will tell you that the *Seventy* in their Translation took great Liberties, and departed from the original Text with Design, adding some Things, and leaving out others wilfully, to serve some private View of their own. And others will tell you, this has been done by the *Jews* in the *Hebrew* Copies which they have preserved. But I see no Occasion to charge either of them with such wilful Variations from the true original Text, wherever those Variations may be accounted for in the Manner I have shew'd they may be. I confess, however, that there are some Variations which cannot be accounted for in that Manner, the Difference being such as could hardly proceed from Mistake or Oversight : As particularly in the Genealogies of the Patriarchs, both before and after the Flood,

Flood, to the Time of *Abraham*, as they are related in the fifth and tenth Chapters of *Genesis*; when, almost every Patriarch is said to have lived 100 Years longer before he begat his Son according to the *Septuagint*, than he is said to have lived according to the *Hebrew*, as the *Hebrew* Copies are now. Thus *Adam* is said to have lived two hundred and thirty Years when he begat *Seth*, according to the *Septuagint*, and but one hundred and thirty according to the *Hebrew*; and *Seth* according to the *Septuagint* to have lived two hundred and five Years when he begat *Enos*, and but one hundred and five according to the present *Hebrew*. And so it is in most of the rest of these Genealogies. Such a long regular Difference as this could not proceed from the Oversight or Carelessness of Transcribers. But we cannot say that the *Septuagint* has here wilfully varied from the Original. These, or the like Variations appear to have been in the *Hebrew* Copies before the Time the *Septuagint* was translated, and at this Distance of Time we know not how to account for it. This is certain, that in the Chronology of these Genealogies, there was a Variation in the *Hebrew* Copies in the Time of *Jesephus*, and before the Destruction of *Jerusalem* by *Titus Vespasian*. And as he was a Priest attending, in his Course, on the Temple-Service, no question but he had an *Hebrew* Copy of the Bible,

Bible ; and yet in these Genealogies he differs in his Chronology from the present *Hebrew* Text, as he does also from the *Septuagint*. The *Samaritan* likewise (which is but another Copy of the original *Hebrew*, only written in the more ancient *Hebrew* Letter, which the *Jews* used before the Captivity of *Babylon*, and which after that Captivity they changed for the *Chaldee* Letters) differs in this Chronology from the other three. From whence it is reasonable to believe, that the *Seventy* were not the Authors of this Difference, but followed that *Hebrew* Copy from which they translated.

Another Thing which may also seem to have been done with design, is the Transposition of Chapters and Parts of Chapters, particularly towards the latter End of the Book of *Exodus* ; where after you come to the seventh Verse of the thirty-sixth Chapter, in the *Septuagint* you will find immediately following what follows not in the *Hebrew*, consequently in our *English* Bible, till you come to the thirty-ninth Chapter, and so through the 36th, 37th, 38th, and 39th Chapters, you will find that to stand in one Place of the *Septuagint*, which stands in another Place in the present *Hebrew* and *English* Bibles. The Occasion of this, and other like Transpositions, Dr *Grabe*, in his Dissertation *De Variis Vitiis Septuaginta Interpretum*, imputes

imputes to the Carelessness of those, who joined the several Rolls or Leaves after they were written, and by Mistake placed one Roll or Leaf where another should have been : Such Mistakes we find some Bookbinders make now.

Another Occasion of various Readings, even as to whole Periods or Sentences is supposed to have arisen from marginal Notes, which some Persons made in their Bibles, and ignorant Copiers and Subscribers put into the Text, when they transcribed from those Books. And this very probably might be done in some *Hebrew* Books before the *Septuagint* was translated. Some various Readings also as to Words have proceeded from the *Masorites*, when by the Invention of Vowel Points and Pauses, they affixed a particular Reading to the *Hebrew* Text, different from the Reading of the *Septuagint* ; of which I shall have occasion to say more hereafter. Of this Bishop *Pearson* has given several Instances in his excellent Preface.

We find like various Readings (though not so many as to whole Sentences or Periods,) in the *Greek* Copies of the New-Testament, which Dr *Mills* collected from all the Manuscripts he could procure the Sight of, and which he published in his excellent Edition at *Oxford*, 1707. To give an Instance of one or two considerable ones. The Doxology

logy at the Conclusion of the Lord's Prayer, *Matth.* vi. 13. is omitted in several Manuscripts. Also the seventh Verse of the fifth Chapter of the first Epistle of St *John* is omitted in almost all the Manuscript Copies in these *Western* Parts of the World; so that Dr *Mills* could neither procure or hear of any one now extant, which had that Verse in it: but *Stephens* above 150 Years ago found it in some Manuscripts; tho' where they are now, if yet in being, we know not. And as there are such Omissions, so there are Additions also in some Copies of whole Periods or Sentences; as *Acts* v. 18. at the End of the Verse there is added, καὶ ἐπορεύθη ἐκ ἑκάστου εἰς τὰ ἴδια. Now if our *English* Translation had been made from any of these Manuscripts, you would have seen a considerable Difference as to whole Periods, between that and our common *Greek* Testaments. And I doubt not, but some of these various Readings are truer than the Reading we have followed.

If it should be said, that the *Septuagint* being but a Translation, and that a faulty one also, no great Regard is to be paid to it, especially as we still have the *Hebrew* Original, and we need not concern ourselves with it. I answer, that notwithstanding all its Faults, it is still of great Use for the right understanding the Scriptures, both of the
Old

Old and New Testament: Though indeed, at the Beginning of the Reformation the *Septuagint* for some Time was slighted as of little or no Worth by all Parties. The *Protestants* earnestly contending that the Doctrine of the Old Testament was to be learned from the *Hebrew* Copies only; and the *Romanists* contending as earnestly for the Authority of their *Latin Vulgate*; so that for some Time the *Septuagint* lay neglected and despised. But as Heats abated, and Learning increased, the *Septuagint* began to recover a due Regard, and that upon good Grounds. For not to enter into the Disputes which have exercised the Pens of many learned Men; concerning which there is an Account given by the late Dean *Prideaux*, in his *Connection of the History of the Old and New Testament*, beginning at the Year 277, before the common *Æra* of the Birth of *Christ*; it appears to be agreed on all Hands, that this Translation was made about that Time, being the eighth Year of the Reign of *Ptolemy Philadelphus*, for the Use of the Multitude of *Jews* then settled at *Alexandria*, who spake the *Greek* Language. At this Time there was in the Temple at *Jerusalem* a true authentic Copy of the *Hebrew Bible* written by *Ezra*, or under his Inspection. And as he was an inspired Writer, no doubt that Copy was free

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from

an authentic
of the Bible, by
Ezra at the
in Jerusalem,
the Lord's house

from Errors of any sort. And we have no Reason to question, but those who made this Translation, made use of a Copy to translate from, which was taken immediately from that authentic Book: For at this Time the *Alexandrian Jews*, and their Brethren in *Judea*, had as free Intercourse with each other as could be desired; *Judea* being at that Time subject to the King of *Egypt*.

which was read
and carried by
Antiochus Epi-
scopus.

But that authentic Book which was at the Time of this Translation lodged in the Temple at *Jerusalem*, and, as we have Reason to believe, the best and most exact Copies taken from it, which were kept in the Synagogues of *Judea*, were destroyed by *Antiochus Epiphanes*: Who, as we read, *1 Maccab. i. 21 and 56. With a great Multitude entered proudly into the Sanctuary, and took away the golden Altar, &c. And when they had rent in pieces the Book of the Law which they found, they burnt it.* As therefore the Heathen were then possess'd of the Temple and the Synagogues, they destroyed all the Books of the Law to be found therein. For *Antiochus* was resolv'd, if possible, utterly to extirpate the Religion of the *Jews*, and to oblige all of that Nation by a severe Persecution to embrace the Religion of the *Gentiles*, and forsake the Law of God. But when *Judas Maccabeus* had recovered the City

City and Temple of *Jerusalem* (2 *Maccab.* x. 1, &c.) he cleansed and purified the Temple, and no doubt provided a Book of the Law and the Prophets, which he repositied there as it had been before. This he might have from his Father *Mattathias*, or otherwise procure by transcribing a fair and correct Copy from such as had escaped the Hands of the Tyrant and his Emissaries; and Care was also then taken to supply the Synagogues also. But none of these could be equally authentic with those of *Ezra*, an inspired Writer. However, all these, or the most of them were destroyed by the Romans, when the Synagogues throughout *Judea*, and the Temple of *Jerusalem* were destroyed by *Vespasian* and his Son *Titus*. Indeed, *Josephus* tells us in the History of his own Life, that *Titus* gave him the Scriptures which were lodged in the Temple. But tho' he had such a Grant of them from *Titus*, yet how he could get them, or preserve them from the Flames which burnt the Temple, according to his own Account of that Conflagration, I do not well see. However, suppose *Josephus* did save that Copy from the Flames, yet as by this means it came into private Hands, no Account can be given of what became of it afterwards, or whether any of the Copies collated with it, or corrected by it, were preserved in the

*This Copy which
Judar Maccab
procured for the
Temple could
be equally au-
thentic with Ezra*

*But these were
all destroyed
Vespasian &c*

*except the one
Josephus tells
he had the Temp
Copy.*

*126220 MS
not from
very reading
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is long.*

Jewish Synagogues. It is certain the *Hebrew* Manuscripts are not free from various Readings, neither were so when the Temple was finally destroyed : And from what Copy the *Hebrew* Bibles we now have were taken, we cannot tell.

But the Translation of the *Septuagint* was made when there was a most authentic Copy of the Old Testament preserved in the *Jewish* Temple ; and made by Men well skilled both in the *Hebrew* and the *Greek* Languages ; and who we may very well believe would procure the best Copy they could get to translate from, since they might so easily do it. This was the first Translation that ever was made of the *Hebrew* Scriptures into another Language : And as it was the first, so it was the only one for near 400 Years. It was most highly valued by all those *Jews* who were dispersed in the several Countries throughout the Empire in which the *Greek* Language was used ; neither was it spoken against by the *Jews* of *Judea* or *Jerusalem* ; but was read in such Synagogues there as belonged to the *Jews* who were not Natives of the Country. And the *Hellenist Jews*, that is the *Jews* who used the *Greek* Language, as *Philo* the *Jew*, who was Contemporary with our Saviour and his Apostles informs us, kept an annual Festival to praise God for the Blessing conferred

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ferred upon them by this Translation. And the Primitive *Christians* for some hundred Years made use of no other Translation of the Old Testament but this, and such as were translated from it; excepting at *Antioch*, where they made a Translation from the *Hebrew* into *Syriac* in or soon after the Apostles Days; yet this Translation of the *Septuagint* was used in that Church also. But what ought most highly to recommend the *Septuagint* to us *Christians*, is, that it has been observed by many, that where the Old Testament is quoted in the New Testament by the Apostles and Evangelists, it is generally according to the *Septuagint*, and not according to the present *Hebrew* Copies. I will give you a very remarkable Instance: Look into the fourteenth Psalm in your Bible, where the whole Book of Psalms, as well as the other Parts of the Old Testament was translated from the present *Hebrew* Copy, and you will find there but seven Verses; look into the same Psalm in your Common-Prayer Book, and you will find eleven Verses, that is four Verses more. For the Psalms in the Common-Prayer are taken from the Translation of the Bible made in the Reign of King *Henry* the Eighth, which was chiefly made from the *Latin Vulgate*, tho' not without some Corrections from the *Hebrew*; and the Psalms in the *Latin Vulgate*

It was used by J. first printing for some 100 yrs. they having no other except at Antioch a Syriac, now soon after the Apostles Days. The Septuagint, cited by xl v. the apostles are generally reading according to the present Hebrew.

gate were translated from the *Septuagint*, in which you will find these four Verses which are omitted in the present *Hebrew*. Now all these four Verses which are in the *Septuagint*, and not in the present *Hebrew* Copies, are cited together by St *Paul* in *Rom. iii. 12—19*. And here I cannot but observe, that the Clergy of the Church of *England* give their unfeigned Assent and Consent to this Translation of the Psalms in the Common-Prayer Book, which they do not to those which are in the last Translation of our Bibles; also as this Translation is read in our Churches, the People are best acquainted with it, and yet when a Clergyman preaches, if he takes a Text out of the Psalms, or cites a Verse of any Psalm in his Sermon, he takes it from the Psalms in the last Translation; thereby unnecessarily depreciating that Translation which he has given his Assent to, and which he recommends to the People when he officiates in the Church.

The present *Hebrew* Bibles which we have in this *Western* Part of the World, and from which our Modern Translations in general, and particularly our *English* have been made, are printed with certain Points set over or under the Letters, which they call Vowels and Pauses, and use them as such; pretending that all the *Hebrew* Letters are
Consonants

Consonants only. And it has been supposed that these Points are as ancient as the Letters, or at least as the Time of *Ezra*, or but a little while after his Days; of which you may see a large Account in the late Dean *Prideaux*, (in his *Connection of the History of the Old and New Testament*, Part I. Book v. p. 346. first Edit.) where he gives us almost all the Arguments *pro* and *con* relating to this Subject; and declares himself to be of the Opinion, that the Vowel Points were used, if not in the Time of *Ezra*, yet very soon after his Time, and long before the Destruction of the Second Temple; notwithstanding they are not mentioned or taken Notice of by any Author, either *Jew* or *Christian*, for many hundred Years after the Destruction of *Jerusalem*; and that neither *Origen*, who gave us the *Hebrew* Scriptures both in *Hebrew* and *Greek* Characters set in different Columns, nor St *Jerom*, who translated the whole Old Testament from the *Hebrew*, take any Notice of these Points; and likewise that to this Day all the Bibles used by the *Jews* in their Synagogues are written without any Points either of Pause or Lction, with Letters only; and that he himself or any other Master of the *Hebrew* Language would at this Time chuse to read in a *Hebrew* Book that was unpointed. The Reason he gives for this Opinion
of

of his, is, that although when a Man is thoroughly acquainted with a Language, he may read it without Vowels, yet 'till he has learned the Language, it is impossible to learn it so written. And, as the *Hebrew*, wherein the Old Testament was written, was become a dead Language some hundreds of Years before the Destruction of *Jerusalem*, and to be learned from Books only, it was impossible to be learned without the Vowel Points; and therefore these Points must have been in Use from the Time of *Ezra*, or soon after, when the *Hebrew* was become a dead Language. But all this fine Reasoning is overthrown, not only by the Silence of all the Ancients, whether *Jews* or *Christians*, who have none of them given the least Intimation concerning them; but also by the positive Testimony of *St Jerom*, who lived not till near 300 Years after the Destruction of *Jerusalem*, and above 600 after the *Hebrew* became a dead Language, and yet was taught this Language by a *Jew* without the Assistance of any Vowel Points. For this Father, in his Epistle to *Evagrius* concerning *Melchisedeck*, says, *Non refert utrùm Salem an Salim nominetur, cum Vocalibus in medio literis perraroutantur Hebræi: Et pro voluntate lectorum atque varietate Regionum, eadem verba diversis sonis atque accentibus proferantur.* And

And lest you should think, that by his saying *perrarò utantur*, we may suppose that Vowel Points were then used sometimes, tho' but seldom ; consequently, that this is a Proof that they were used in his Time, and long before ; I must therefore inform you, that he cannot here mean Vowel Points, but real literal Vowels, such as all Languages in these *Western* Parts of the World make use of ; and such the *Hebrews* always had, tho' most of their Words be written without any of them. These Vowels are א, י, ו, יו, that is *a* short, *o* or *u*, or *ou*, *i* and *a* long ; to which some add ך and ך, that is *e* short and long. But the *Massorites* (who were the Inventors of the Points) make all these to be Consonants, but generally give them no other Sound than that of the Vowel Point they place under them, unless it may be that of an Aspiration. These Letters, indeed, *perraro utantur in medio*, as St *Jerom* says, but that cannot be said of Vowel Points, which are now placed in the middle of all Words. Besides, St *Jerom* says *vocalibus literis*, but the Points are never called *literæ*, even by those who have most strenuously pleaded for them : And adds, that *pro voluntate Lectorum & varietate Regionum eadem verba diversis sonis & accentibus proferantur* ; which could not be if Points

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had

had been then in Use, to tie the Reader down to one particular Way of Pronunciation; and it would not have been indifferent, whether you called it *Salem* or *Salim*. This positive Testimony of St *Jerom*, that the *Hebrews* seldom placed a Vowel in the middle of a Word, and that it was pretty indifferent what Vowel you made use of in the Pronunciation, and that in several Countries the same Words were differently pronounced, is a plain Testimony, that there were no Vowel Points used in his Time, and that they were invented afterwards; that is after the Year 400.

Now what Reason have we to believe that the *Masorites*, who first affixed these Points of Pause and Lession to the *Hebrew* Bibles (by which they tied down Words to a particular Sense, which as they stood before without those Points, would more truly and agreeably to the Context have born another Sense) were more just to the *Christians* than their Forefathers formerly, or than their Successors have been since. Their Forefathers employed some Persons to translate the Bible into *Greek*; who, in order to deprive us of making use of that Prophecy of *Isaiab*, *A Virgin shall conceive and bear a Son*, translated it, *a young Woman shall conceive, &c.* And in like manner, by the help of these *Masoretick* Points, their Successors

cessors have endeavoured to deprive us of that Prophecy of Jacob, *The Sceptre shall not depart from Juda, &c.* Concerning which, *Maslef* (in his Vindication of his new *Hebrew Grammar*, where he teaches how that Language may be learned without Points, pag. lxxvi. Edit. Paris, 1731.) gives us a notable Instance in the following Words: *Anno 1712 circa Augusti initium aliquot dies Ambiani commorati sunt Judæi duo Metenses, seniori & doctiori nomen erat Daniel Zei, alteri Elias Prag. Collocuti simul pluries de Religione, venimus tandem ad celebre vaticinium, Gen. xlix. non auferetur sceptrum de Judâ. Asserebam inde manifestò sequi, jam præterisse tempus adventus Messæ præsignatum; nihil tenes, inquit Daniel Zei: Male enim pausas seu distinguis hunc versum. Et unde hoc, inquam? Nonne ita legendum est? Non auferetur sceptrum de Judâ, Virgula, & Dux de femore ejus, donec veniet qui mittendus est, punctum. Nunquid non finitur sententia in voce ער כי & רגלי? Id certe & loci contextus & veterum consensus exposcit. Quin & id ipsum probat accentus Athnach sub voce רגלי etiam in vestris Bibliis collocatus hoc modo רגלי. Erant præ manibus Biblia Rabini Manasseh Ben Israel. Tum subridens Daniel, nondum mysteriis nostris plene initiatus es, inquit. Vide accentum sequentem sub voce ער; munus illius*

est efficere ut vox cui subjacet præcedenti connectatur. Et quanquam per se non indubiè præstaret, præstaret tonus Musicus hujus vocis. Cum enim à nobis decantatur versiculus ille, vocem attollimus ad vocabulum וַי, & aliquantulum pausamus : deinde cum particula וְ bemistichium aliud inchoamus. Unde fit ut hujus loci sensus iste fit. Non auferetur Sceptrum de Judâ & Dux de femore ejus in æternum, Virgula, quando venerit Messias, &c. Argumentare nunc quantum volueris, quid inde aut pro te aut contra nos inferes? Instabam, ut facile erat ; sed frustra novitatem lectionis, veterumque Rabbiorum in isto versu nostro more legendo regerebam homini vim argumenti ne quidem sentienti. Thus by the Assistance of their Points the Jews have found means to evade the clearest Prophecies concerning our Blessed Saviour. And though, I believe no Christians have translated this Text according to Daniel Zei's Exposition of it, yet the modern Translators of the Old Testament have generally followed that Sense which has been affixed to the Words by the Masoretic Points.

However, tho' the Jews have endeavoured to pervert the Readings of the Holy Scriptures in diverse Places by their Points of Pause and Lection, yet they have been careful to preserve the Letters unaltered ; which are indeed the only true and authentic

tic Text. The Pauses and the Vowel Points being, as has been proved, but of a late Date. But notwithstanding all the Care and Caution has been taken with regard to the Letters, those who have collated the Manuscripts and printed Books, tell us, that that there are many Differences between them even as to the Letters; as there always will be in Books copied one from another with a Pen. Upon which Account the *Septuagint* may be of great Use to ascertain the true Reading where the *Hebrew* Copies differ. For the *Septuagint* having been translated from the most authentic *Hebrew* Copy preserved in the Temple of *Jerusalem*; and being translated at a Time when the *Jews* had no Interest to serve, by making any Alterations in the Text, and when the *Hebrew* Language, though not commonly spoken, was better understood than it has been since the final and total Dispersion of the *Jews*, the Translators could not but have all Means necessary to make a most exact Version, and to give us the true Sense of the Original, or be any ways biassed to do otherwise. There are also several Words which are used but once in the *Hebrew* Bibles, and as there are now no other *Hebrew* Books of that Antiquity, by which the Meaning of those Words can be known, the Translation made of them in the *Septuagint* must needs be the

These are near
 100 Differences
 in the Hebrew
 Books, which
 the LXX may
 may give us
 to get right.

the trueſt, becauſe when that Tranſlation was made, there were diverſe Books in that Language extant, but ſince loſt ; from whence the Uſe and Meaning of thoſe Words might be learned. For the Books written ſince the Deſtruction of *Jeruſalem* are in the *Rabbinical Hebrew*, very different from the pure uncorrupt *Hebrew* of the Bible. The *Septuagint* therefore is of very great Uſe both for underſtanding the *Hebrew* Text, and likewise to aſcertain the true Reading, where there is any Difference in the ſeveral *Hebrew* Copies ; alſo to diſcover where the *Maſorites* have put a falſe Senſe upon any Paſſage, by their Points either of Pauſe or Lection. The Primi-

tive *Chriſtians* made great Uſe of this Verſion in their Controverſies with the *Jews*, and the *Jews* themſelves found no Fault with it till above a hundred Years after our Saviour's Birth.

But as this Verſion grew into Uſe with the *Chriſtians*, it grew out of Credit with the *Jews*. For they being pinched in many Particulars urged againſt them by the *Chriſtians*, out of this Verſion ; for the evading whereof, they were for making a new One, which might better ſerve their Purpoſe. And firſt of all, one *Aquila*, who had been bred up in the *Heathen* Worſhip, and had much addicted himſelf to Magic and

and Astrology ; but being very much affected with the Miracles which he saw the Professors of that Religion did work in his Time, he became a *Christian* upon the same Account as *Simon Magus* had formerly done; that is, out of an Expectation of obtaining Power thereby to do the same Works. But not being able to attain thereto, as not having sufficient Faith and Sincerity for so great a Gift, he went on in his Course of Magic and judicial Astrology, endeavouring thereby to bewitch the People, and appear some great one among them: Which evil Practices of his coming to the Knowledge of the Governors of the Church, they admonished him against them; and, on his Refusal to obey their Admonitions, excommunicated him. At which, being very much exasperated, he apostatized to the *Jews*, was circumcised, and became a Profelyte to their Religion: And for his better Instruction therein, got himself admitted into the School of *Rabbi Akiba*, the most celebrated Doctor of the *Jewish* Law in his Time; and under him he made such a Proficiency in the *Jewish* Law and Language; insomuch, that he was thought a proper Person to be employed in translating the *Hebrew* Scriptures into *Greek*, which might be opposed to the Translation of the *Septuagint*. Accordingly, he undertook it,

And 1st
Aquila
 made a
 new Trans-
 lation of
 the *Hebrew*
Scriptures, in op-
 position to the *LXX*
 about A.D. 128. in
 the 2nd of *Hadrian*.

and made two Editions of it. The first he published in the twelfth Year of *Adrian*, which was the Year of our Lord 128. But afterwards, having revised and corrected it, he published the Second Edition of it. And this the *Hellenistical Jews* received, and afterwards used it every where instead of the *Septuagint*; which they had used before, during the Space of 400 Years. The *Jews* also, as a further Testimony of their Aver- sion to the Translation of the *Septuagint*, from whence the *Christians* had so often proved to them that *Jesus* was the *Messiah*, or *Christ*, turned that Feast, which 'till after the Resurrection of our Saviour, and the Preaching of the Apostles they had observed in Memory of this Translation, into a Fast, to deprecate those Sins which induced God to permit this Version to be made. And in Procefs of Time they laid aside all Transla- tions, and have now for many Ages read the Law and the Prophets in their Syna- gogues in the *Hebrew* Tongue only; in which Language they are careful early to instruct their Children.

About the Year 180, or not long after, in the Reign of the Emperor *Commodus*, *Theodotion* made another Translation of the *Hebrew* Scriptures into *Greek*. And about the Year 200, in the Reign of *Severus*, or *Caracalla*, *Symmachus* made another Trans- lation.

The Jews fell
in with the Chri-
stian Translation
after having
perused the
xxx. 400 years
to abolishing
the Festival
appointed as
above, & instead
of a Fast, for
God, prescribing
the Law in script-
ure, they have
now for many
Ages read
the Law and the
Prophets in their
Synagogues in the
Hebrew Tongue
only; in which
Language they
are careful early
to instruct their
Children.

The Reign of *Commodus*.

and about A.D. 200 in the Reign of
Severus or *Caracalla* *Symmachus* made
another Translation.

D... been

Phrodolion & Synmachos, who were
Greeks, endeavoured to turn their
theory.

been really St *Matthew's* Gospel, received from the Beginning by the Church of *Christ*, the *Ebionites*, if they had received it also, as they pretended, must have believed *Jesus* to have been born of a Virgin, as that Gospel clearly teaches in the first Chapter. These three Translations of *Aquila*, *Theodotion*, and *Symmachus*, were entered upon with Design to pervert the Old Testament Scriptures. *Aquila* did it to serve the Interest of the *Jewish* Religion, the other two to serve the Interest of their Heretical Sect. And all of them wrested those holy Writings in their Versions to make them speak as much as they could to the different Ends which they proposed. *Aquila* stuck closely and servilely to the Letter, rendering Word for Word, as nearly as he could, whether the Idioms and Proprieties of the Language he made his Version into, or the true Sense of the Text would bear it or no. Hence his Version is said to have been rather a good Dictionary to give the Meaning of the *Hebrew* Words, than a good Interpreter to unfold the Sense of the Text. *Symmachus* took a contrary Course, and running into the other Extreme, endeavoured only to express, what he thought was the true Sense of the Text, without having much regard to the Words; whereby he made his Version rather a Paraphrase than a Translation. *Theodotion* went the middle Way between both,

both, without keeping himself too fervilely to the Words, or going too far from them ; but endeavoured to express the Sense of the Text in such *Greek Words* as would answer the *Hebrew*, as far as the different Idioms of the two Languages would bear.

But the *Septuagint* not only lost its Credit with *Jews* and *Hereticks*, but about the Third Century, even the Catholick and Orthodox *Christians* began to have less Esteem for it than they formerly had, on Account of the many *Errata* gotten into most of the Copies they then had. For as there were now more Transcripts made of it continually, than ever had been made before, being after the Gospel began to be preached, transcribed not only for the Use of the *Hellenist Jews*, but also for the *Christians*, who exceedingly increased daily ; the *Heathen* also in their Persecutions continually destroying all the Books of Holy Scripture which they could find amongst the *Christians*, occasioned them to be frequently making new Transcripts, and often from faulty Copies ; and those Transcripts being often written in haste, increased the Number of Oversight, and other Mistakes. It is also not improbable, but the *Hellenist Jews* might corrupt their own Copies, designedly in Order the better to maintain their Cause against the *Christians*. But whatever was the Cause, it is certain, that in the Third Century after *Christ's*

The Lxx in
the 3 Cent. lost
its Credit
with the Christians
as well as with
the Jews & the
Gentiles.

D 2 Birth,

Birth, that is in about 200 Years, or little more, so many Corruptions, or at least, Mistakes appeared in the *Septuagint*, that it was thought necessary to revise and correct it.

About the Year 235 *Origen*, in Order to give the *Greek Church* a complete Edition of the *Hebrew Scriptures* in their own Language, collected the four Translations I have before-mentioned, and published them together in four Columns in the same Page, that the Reader might easily compare the one with the other; and this was called the *Tetrapla*. In the first Column of this Edition he placed the Version of *Aquila*, in the second that of *Symmachus*, in the third the *Septuagint*, and in the last that of *Theodotion*. Some Time after, he put forth another Edition, wherein he added two other Columns, which he set before all the former, one Column containing the *Hebrew* in *Hebrew* Characters, and the next the same *Hebrew* in *Greek* Characters: This was called the *Hexapla*. Afterwards, he put out another Edition, to which he added two Columns more at the End of the others, in which he put a fifth and a sixth Version, the former found at *Jericho*, and the latter at *Nicopolis*, a City in *Epirus*; but by whom, or when these two Versions were made, we know not: This was called *Octapla*. And after all these Columns, in some Parts of this Edition,

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Tetrapla.

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as Octapla

tion, a ninth Column was added, in which was placed (what may be called) a seventh Version. And indeed the fifth and sixth Versions were not of the whole Old Testament, but of some Parts only. In this Edition he was obliged to alter the Order of several Parts of the *Septuagint*, to adapt it to the *Hebrew* Original. For, as has been before observed, several Verses, and sometimes whole Chapters, stand in one Place of the *Septuagint*, and another of the *Hebrew*. Neither are the Books placed in the same Order in the *Septuagint* that they are in the *Hebrew*. How *Origen* disposed his *Octapla*, will be best understood by the following Scheme.

*8th afterwards
added as a
7th Version*

1st Column.	2d Column.	3d Column.
The <i>Hebrew</i> Text in <i>Hebrew</i> Characters.	The <i>Hebrew</i> Text in <i>Greek</i> Characters.	The <i>Greek</i> Version of <i>Aquila</i> .
4th Column.	5th Column.	6th Column.
The <i>Greek</i> Version of <i>Symmachus</i> .	The <i>Greek</i> Version of the <i>Septuagint</i> .	The <i>Greek</i> Version of <i>Theodotion</i> .
7th Column.	8th Column.	9th Column.
The Fifth <i>Greek</i> Version.	The Sixth <i>Greek</i> Version.	The Seventh <i>Greek</i> Version.

The

The Versions of *Aquila*, *Symmachus*, and *Theodotion*, having been but newly made, were as perfect as they came out of the Translators Hands, having not suffered by the Ignorance or Negligence of Transcribers: And it was the same as to the three other Versions *Origen* discovered afterwards; none of which contained the whole Old Testament, but only some Parts made by private *Christians* for their own Use. So that as to these *Origen* had no other Care to take, than to see they were faithfully transcribed. But as to the *Septuagint*, he had a much more difficult Task. He collected as many as he could of the best Copies, and compared them with the Original, and the other Translations, that from thence he might discover the true Reading. That is, where the Copies of the *Septuagint* differed one from another in Word or Sentence, he took that Word or Sentence which he found most agreeable to the *Hebrew*. And where he found a Word or Sentence in the *Hebrew*, which was not in the *Septuagint*, he added it, but set an *Asterisk* * to it, to denote it to be an Addition from the *Hebrew*, and not originally in the *Septuagint*. These Additions he chiefly took from the Version of *Theodotion*, which came nearer to the Version of the *Septuagint* than did any of the other Translations. And where the *Septuagint* had a Word or Sentence which was not

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Origen
in publishing
collected &
compared the
best Copies
of the LXX
with the origi
nal & others
Translations
where he
found a Word
not in the Heb:
he set * to it.
if it was not in
the LXX.

see

not in the *Hebrew*, he did not erase it, but set an *Obelisk* to it in this manner ÷ to denote that the *Hebrew* Copies had not that Word or Sentence. This he did, as he tells us in his *Epistle to Julius Africanus*, where he says, *Quædam notavimus quasi non posita in Hebræo, non audentes ea auferre ; quædam autem cum Asteriscis addidimus, ut sit manifestum ; quoniam quæ non fuerunt posita apud Septuaginta, ex Editionibus cæteris addidimus convenienter Hebræo.* The Reason of this is given us by *Epiphanius* (*de Ponderibus & Mensuris*) who says, *Ut Judæi facilius à Christianis revincerentur, qui ubique Christianis exprobarunt, aliter esse in Hebræo Textu, quam in eorum Græca versione, & ut Judæorum Interpretationum impostura melius patesceret.* And because so large an Edition of the Bible containing so many different Versions into the same Language, could not be procured or transcribed, but at great Charge, *Origen* published a correct Edition of the *Septuagint* alone, without the other Translations, but with the *Asterisks* and *Obelisks*, to distinguish what properly belonged to the *Septuagint*, from what he had added from the other Versions newly translated from the *Hebrew*, and to shew what the *Septuagint* had, which the *Hebrew* Copies then had not. Whence *Rufinus* (in his second *Invective*) says, *Origenem neque verbum aliquod de suo inseruisse,*

le-tu-ze hic dicit
find a Word
not in the Heb
but set ÷ to it

He afterward
publised
a dxx, without
the other Trans-
lations, but
with the ÷
and ÷

seruisse, neque nostrorum exemplarium fidem fuisse in aliquo vacillare. These *Asterisks*

and *Obelisks*, as used by *Origen* in his Edition of the *Septuagint*, have been lately recovered from some old Manuscripts, and

are now printed in the Edition of the Alexandrian Copy, all transcribed by the late learned Dr *Grabe*, and published part by himself, and part by those to whom that Care was committed since his Death. Only the Book of *Daniel* was long since (as we learn from St *Jerom's* Prologue to that Book) used by the Church in the Version of *Theodotion*: The Translation of the *Septuagint*, we know not by what Means, being so corrupted in all the Copies, as it was thought better to make use of a new Translation, than to go about to amend the old one.

This Edition of the *Septuagint*, published by *Origen*, was revised and republished by *Eusebius* and his Friend *Pamphilus* the Martyr, both at that Time *Presbyters* of *Cesarea*, the Metropolis of *Palæstine*. And about the same Time, that is the latter End of the Third Century, *Lucian*, a *Presbyter* of *Antioch*, and afterwards a Martyr, published an Edition of the *Septuagint*, which he also corrected from various Copies. The like was also done by *Hesychius*, an Egyptian Bishop and Martyr. Thus the Greek Church had three different Editions of the *Septuagint* in Use among them, which all differed one

from another. Each of these differing from each other, were read one in one part of the Greek Church, the others in the other parts...

...and one in one part of the Greek Church, the others in the other parts...

from the other, each of which was publicly read, one in one Part of that Church, and another in another Part. This we learn from St Jerom's Preface to the Book of *Chronicles*, where he says, *Alexandria & Ægyptus in Septuaginta suis Hesychium laudant auctorem: Constantinopolis usque Antiochiam Luciani Martyris exemplaria probant. Mediæ inter has Provinciæ Palæstinos codices legunt, quos ab Origene elaboratos Eusebius & Pamphilus evulgaverunt: Totusque Orbis inter se hac trifaria varietate compugnat.* This is the best Account I can give you of the ancient Editions of the *Septuagint*.

The *Latin* or *Western* Church had a great many Translations, all made from the *Septuagint*, as we learn from St *Augustin* (*lib. 2. de doctrina Christiana, cap. 11.*) where he says, *Qui Scripturas in Græcam linguam verterunt numerari possunt: Latini autem Interpretes nullo modo: Ut enim cuique primis fidei temporibus in manus venit codex Græcus, & aliquantulum facultatis sibi utriusque linguæ habere videretur, ausus est interpretari.* But then he observes in the same Book (*cap. 15.*) that there was one, which he calls the *Italian*, and which St *Jerom* styles the *Common* and *Vulgate*, and St *Gregory* the *Old Version*, and which they preferred to all the rest; because as St *Augustin*

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The Latin?
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One, the Ita
St Jerom. call
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vulgate..

St Gregory.
old version
it was preferred
all the rest.

gustin says, *Erat verborum tenacior cum perspicuitate sententiæ*. This was chiefly used in the Church, especially in *Italy*, whence it had the Name *Itala & Vulgata*; and as it was the oldest, it had the Name of *Vetus*. It was translated wholly from the *Septuagint*, and was of great Authority in the *Western Church*.

It is said.

It is said
at Vulgata
by.

a. b. l. c. d. 390

our translated

the Bible

the Hebrew

was the first

translation

from the

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it came to

be used in

the Church,

the Psalms

and Hymns

which were

translated

in the Reign

of King Henry

the Eighth,

being joined

to the Book

of Common-Prayer

in the Reign

of King Edward

the Sixth,

But about the Year 390, St *Jerom* translated the whole Bible from the *Hebrew*, which was the first *Latin* Translation made immediately from that Language. The Learning and Authority of St *Jerom* was so great, that in a little Time after his Version was generally received in the *Latin Church*: Only the *Psalms* and other *Hymns* which had been put into the *Liturgies* in the old *Italian* Version made from the *Septuagint*, continued to be used in the *Publick Service* as they were before; even as the *Psalms* and some *Hymns* which were translated in the Reign of King *Henry* the Eighth, being joined to the *Book of Common-Prayer* in the Reign of King *Edward* the Sixth, are still continued there in that Translation, though there be a very different Version of those *Psalms* and *Hymns* since made and placed in our *Bibles* in the Reign of King *James* the First. This *Latin* Translation of St *Jerom*, excepting the *Psalms* and *Hymns*, as before observed, is still used in the

Anglican Church

and is still used in the Church of

and goes by the name of *Biblia Vulgata*.

the Church of *Rome*, and goes by the Name of *Biblia Vulgata*. The Copies of the Version of *St Jerom* multiplying by Degrees, they underwent the same Fate, which all other Books are subject to thro' the Fault or Carelessness of Transcribers: And have been diverse times corrected by the *Hebrew* Copies. After this Translation was made by *St Jerom*, I do not find that any Translation into *Latin* was made of the Bible 'till the Time of the Reformation, after the Year 1520. Then we have *Sanctius Pagninus*, *Arias Montanus*, *Thomas Malvenda*, *Cardinal Cajetan*, and *Isidore Clarius*, all Roman Catholics; who either made intire new Translations from the *Hebrew*, or very much altered the old one. And *Sebastian Munster*, *Leo Juda*, *Sebastian Castalio*, and *Immanuel Tremellius*, together with *Francis Junius*, all Protestants, made Translations of the Bible from the *Hebrew* into *Latin*. *Andrew* and *Luke Osiander*, Protestants also, contented themselves with correcting the *Latin Vulgate*. The *Latin Bible*, which was most common in *England* in the last Century, and which was then printed here, is that of *Tremellius* and *Junius*, with the new Testament translated by *Beza*.

In the Year 1546, the Council of *Trent*, in their Fourth Session, made this Decree: *Insuper eadem sacrosancta Synodus considerans*

E 2

no other La
Translation
the Bible in
the Ages

In 1546 the
Council of Trent
established

*Vulgata -
i. e. si Jeronimi
Vulgata?*

non parum Utilitatis accedere posse Ecclesiae Dei, si ex multis Latinis Editionibus, quae circumferuntur sacrorum librorum, quanam pro authentica habenda sit, innotescat : Statuit & declarat, ut haec ipsa vetus & Vulgata Editio, quae longo tot saeculorum usu in Ecclesia ipsa probata est, in publicis Lectionibus, Disputationibus, Praedicationibus, aut Expositionibus pro authentica habeatur : Et quod eam nemo rejicere quovis praetextu audeat vel praesumat. The Protestants objected to this Decree, and said, as we find in Chemnitzius in his *Examen* of this Council and its Decrees, *Hoc non est tolerandum in Ecclesia, ut pro iis quae Spiritus Sanctus in fontibus Hebraicis & Graecis scripsit, ea quae vitiose ab interprete reddita, vel à librariis mutata, mutilata & addita sunt, tanquam authentica nobis obtrudantur, & quidem ita ut non licet, inspectis fontibus, ea rejicere.* The Romanists on the other hand, in Defence of this Decree, deny that it equals, much less prefers the Version to the Original. They say, as we learn from *Du Pin's compleat History of the Canon of Scripture*, where he treats of the *Latin Translations*. He says, " That
" the Intention of the Council was, that
" among all the *Latin Versions*, this alone
" should be made use of in Publick Sermons, Disputations and Conferences. This
" authentic Qualification does not imply an
" exact

“ exact Conformity in all Respects to the
 “ Original Writings, such as have been
 “ dictated by the Holy Ghost, or an Ex-
 “ emption from all Errors whatsoever : But
 “ this Version deservedly claims this Title,
 “ as being morally consonant to the Orig-
 “ inal, and that both for its Antiquity and
 “ Exactness, it ought to be preferred before
 “ other Translations. This is the utmost
 “ Extent can be given to the Decree of the
 “ Council of *Trent*. For it was not the
 “ Intention of the Council, either to prefer
 “ before, or compare to the Original Text
 “ this Version, but only with the other
 “ *Latin* Translations. This may be seen
 “ at the very Beginning of this Decree,
 “ where it is declared, that the whole In-
 “ tention is, which of all the *Latin* Edi-
 “ tions of the Bible ought to pass for au-
 “ thentic ; *Ex omnibus Editionibus Latinis*
 “ *quæ circumferuntur*. There were at the
 “ Time of the Sitting of the Council, many
 “ *Latin* Versions of the Bible published,
 “ some by *Catholicks*, some by *Hereticks* ;
 “ so that whilst they made use in their Ci-
 “ tations of several different Versions, this
 “ Confusion proved the Occasion of great
 “ Contestations, and it might easily hap-
 “ pen, that the *Catholicks*, misguided by the
 “ Versions of the *Hereticks*, were drawn
 “ into Error ; to avoid this Inconvenience,
 “ the

“ the Council gave the Preference, among
 “ all the *Latin* Translations to the most an-
 “ cient, which had been approved of in the
 “ Church for many Ages before, which
 “ could not be charged with any Error in
 “ Point of Faith or Morality, and which
 “ was morally conformable to the Original
 “ Text : This Version is commanded to be
 “ made use of as the only one in all Ser-
 “ mons, Conferences, or other Publick Acts,
 “ without the least Diminution of the Au-
 “ thority and authentic Qualification of the
 “ Original Text, or the Chapter in the
 “ Canon Law; *Distinct. 9. cap. 6. Ut ve-*
 “ *terum librorum Fides de Hebræis volumi-*
 “ *nibus examinanda est, ita novorum veritas,*
 “ *Græci Sermonis normam desiderat.*” He
 confirms this Interpretation of the Canon of
 the Council of *Trent* from the Council it
 self’s having acknowledged some Defects in
 the *Vulgate*, and having ordered them to be
 corrected. The Divines also who were pre-
 sent at the Council, or who have written
 Apologies for it have, he says, maintained,
 “ The whole Intention of the Council was,
 “ that this Version should be made use of in
 “ publick Lessons, Disputes, Sermons and
 “ Conferences, to avoid Variety and Multi-
 “ plicity of Citations : And that it was not
 “ the Intention of the Council to prefer it
 “ to the Original Text, or to declare it free
 “ from

" from all Errors. After the Council of
 " Trent had approved and preferred the
 " Vulgate before others, they ordered *the Council*
 " that a new and very correct Impression *ad. a new and*
 " should be made of the same. But *correct the*
 " from the Time of this Decree, made *reference to*
 " in the Year 1546, till the Pontificate of *be made of*
 " Sixtus the Fifth, which began in the
 " Year 1585, there was no new Edition of
 " the Vulgar Version corrected and autho-
 " rized as such. But that Pope caused a
 " new corrected Edition to be made. Those
 " who were employed in that Work, fol-
 " lowed this Method: They revised the
 " Texts after the ancient Manuscripts,
 " and in case of any Ambiguity, they had
 " Recourse to the *Hebrew and Greek*, to de-
 " termine which Lesson ought to be pre-
 " ferred in the Text of the Version. This
 " Work being finished, Pope Sixtus the
 " Fifth did spare nothing to have it carefully
 " printed in the Printing-House of the *Vati-*
 " *can*; and he assures us that he had with
 " his own Hand corrected the Faults of the
 " Press: After which he declared by a Bull
 " prefixed to this Edition, which appeared *where it was*
 " to the World in the Year 1590 at Rome, *made and*
 " with the Advice of the Cardinals deputed *desired to*
 " for that Purpose by his own Consent, and *be the only*
 " according to the Plenitude of his Power, *one to be used*
 " that this Vulgar Edition of the Old and

" New *ab. 1585 by*
 " Pope Sixtus Quintus

*ordered that
no various
lection be
put in the margin
but that all
Books & offices
be corrected by
this Copy -*

*Bull within
2 years
Pope Clement
authorized
as usual, diffusing
from this in
2000 places
or more*

" New Testament which he had caused to
 " be published, being without doubt the
 " same Vulgar Version declared authentic
 " by the Council of *Trent*, and printed with
 " all the Exactness imaginable, should be
 " read only in all the Churches, forbidding
 " any Impression to be made for the future
 " of this new Edition of the Vulgar Version
 " that should not be conformable to this, or
 " to add any various Lections in the Mar-
 " gin; ordaining at the same Time, that
 " all the Books of the Offices of the Church
 " should be corrected according to this
 " Vulgar Version, under Pain of the greater
 " Excommunication incurred *ipso facto*, to
 " be reserved to the Pope, and other Penal-
 " ties mentioned in the same Bull given at
 " *St Maria Majori* the First Day of *March*
 " in the Year 1589. After some few Co-
 " pies of this Edition had been dispersed, it
 " was soon after suppressed; and in two
 " Years after Pope *Clement* the Eighth,
 " published another very different from this
 " in many Places, which he backed by his
 " Authority as the only authentic one, for-
 " bidding by his Bull dated the Ninth of
 " *November*, in the Year 1592, to print
 " any others for the future. Mr *James*, an
 " *English Protestant* has been very exact in
 " collecting even the least Differences of
 " these two Editions, which he makes to
 " amount

" amount to above Two thousand : 'Tis
 " true, some of them are about Trifles, but
 " many of them are likewise of no small
 " Consequence. *Clement* the Eighth has
 " followed the *Hebrew* Text, and his Edi-
 " tion is much more correct than that of
 " *Sixtus* the Fifth, tho' he expresses him-
 " self in far more moderate Terms in the
 " Preface prefixed to his Edition." The
Protestants have justly taken Notice of these
 two Bulls of *Sixtus* the Fifth and *Clement*
 the Eighth being so contrary the one to the
 other : For if Pope *Clement's* Bull be right,
 that of Pope *Sixtus* was wrong, and *vice*
versa : Which is a Demonstration that the
 Pope is not infallible even in *Cathedra*.
 However, *Du Pin* proceeds and says,
 " Moreover, tho' the *Vulgar* Version be
 " not altogether free from Errors and De-
 " fects, it must nevertheless be confessed,
 " that the Council of *Trent* had sufficient
 " Reason to prefer this before all the other
 " *Latin* Versions, as some of the more mo-
 " derate among the *Protestants* have been
 " forced to confess. *First*, Because this
 " Version is the most ancient of all those
 " extant at the Time of this Council.
 " *Secondly*, Because the greatest Part of it
 " was done by *St Jerom*, who was a very
 " exact and faithful Interpreter. *Thirdly*,
 " Because the same had been used for many

vid: quæ hinc

“ Ages passed in the *Latin Church*. *Fourthly*,
 “ Because this Version is written in a simple
 “ and natural Style, free from Affectation,
 “ and yet full of noble Expressions. *Fifthly*,
 “ That all taken together, this is the best
 “ and most perfect Version.” Thus far
Du Pin; and I cannot but think his Reasons are just, and this Version, on account of its Antiquity, may be of Use in ascertaining the true Reading and Sense of the Original, when that has suffered by the Fault of Transcribers, in the same manner as the *Arabic*, *Syriac*, and other ancient Versions may do.

But to return to the *Septuagint*. A little after St *Jerom's* Time, the *Goths*, *Vandals*, *Huns*, *Burgundians*, *Franks*, and *Saxons*, broke in and over-run this *Western* Part of the *Roman Empire*, and erected diverse Kingdoms in the several Parts of it, by which means Learning was almost wholly lost, and Religion much corrupted. The *Greek Language* was hardly at all known in the *Western Church*, and the *Latin* was degenerated into *Barbarism*. So that we hear very little of the *Septuagint* in these Parts of the World. But when the *Turks* had taken *Constantinople*, about the Year 1450, many *Greeks* fled into *Italy*, by whom the Knowledge of the *Greek Tongue* was again revived in the *West*: And the Art of Printing

ing being about the same Time invented, made Books, and consequently Learning easier to be obtained than they had been. Thus Learning began to flourish, and learned Men endeavoured, by collating such Manuscripts as they could find of old Authors, to give us correct Editions of them in Print. Amongst these the Bible was not neglected. The Manuscripts of the *Latin Vulgate* were innumerable, every Church and Monastery having one or more, besides what were in private Hands. But as the *Greek Language* had been so long a Stranger to these Parts of the World, when Printing was invented, and when alone it was used, (the *Turks*, under whose Dominion the poor *Greeks* lead an unhappy Life, allowing no Printing in their Dominions) there were not many Manuscripts of the *Septuagint*. However, several were found, from which the *Complutensian Divines in Spain*, (being employed, and liberally supported by Cardinal *Ximenes*, Archbishop of *Toledo*) printed an Edition of the *Septuagint*, together with the *Hebrew*, *Chaldee*, and *Latin Vulgate* in the Year 1515; but the Cardinal dying about that Time, and some Differences arising between those who had the Care of the Edition and the Cardinal's Executors, the Book was not published 'till four Years after. And in the mean time *Aldus Manu-*

*When printed
in 1515, some
MS of the LXX
found, which
Complutensian
version in Spain
published, sup-
plied by Cardinal
& was printed a
Edition of the
with the Heb.
Chaldee & Lat.
Vulgate. 1515
1517.*

Dr. Manuceius
 printed at Venice
 D. 1518. from
 several MSS. which
 had collected
 Lxx.

Lxx. in the
 Polyglot printed
 at Antwerp by
 Montanus, 1571.
 And that in the Polyglot,
 printed at Paris,
 by the Care of Michael de
 Fay, 1645. And the Septuagint,
 printed at
 Heidelburgh by Comelin, 1599.
 But notwithstanding the Complutensian
 Edition has been chosen for the Septuagint
 in two Royal Polyglots, yet it is
 not judged by the Learned to be a good
 Edition, being not a genuine Edition of the
 Septuagint, but a Medley of several Greek
 Translations, and is the farthest of any from
 that Edition of the Septuagint so often quoted
 by the Ancients. Nova enim & mixta est hæc
 versio (says Bishop Walton in his Prolegom.
 to his Polyglot, p. 64. § 28.) partim ex Sep-
 tuaginta, partim ex Origenis Additamentis
 ex Theodotione, partim ex Aquila, Symmachi,
 aliorumque Interpretum, imò & commentato-
 rum Græcorum Verbis confarcinata, ut hoc
 modo textui Hebræo per columnas aptius re-
 spondeant. The Venetian Edition, published
 under

tius published an Edition of the Septuagint
 at Venice, A. D. 1518. taken from several
 Manuscripts which he collated. But what
 Manuscripts the Complutensian Editors, or
 Manutius made use of we know not. The
 Complutensian Edition, as nearest agreeing to
 the present Hebrew Copies, was for some
 Time highly esteemed, and from that was
 printed the Septuagint in the Polyglot printed
 at Antwerp under the Inspection of Arias
 Montanus, 1571. And that in the Polyglot,
 printed at Paris, by the Care of Michael de
 Fay, 1645. And the Septuagint, printed at
 Heidelburgh by Comelin, 1599.

But notwithstanding the Complutensian
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 aliorumque Interpretum, imò & commentato-
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 modo textui Hebræo per columnas aptius re-
 spondeant. The Venetian Edition, published
 under

Venetian Edition
 much purer.

under the Care of *Andreas Asulanus*, the Father-in-Law to *Aldus Manutius*, the Printer, is much purer than the *Computenſian*. *Absunt enim* (ſays *Bishop Walton*) *plerumque additiones quæ ſub Aſteriscis poſuit Origenes ; absunt quæ per Obelos notavit : Transpoſitiones etiam capitum & verſuum, quas commemorant veteres in Editione Septuaginta fuiſſe, in hac Editione inveniuntur. Ab hac Aldina Editione fluxerunt omnes Editiones Germanicæ : Quæ plerumque quoad verba Aldinam ſequentur, niſi quod ordinem librorum, capitum & verſuum quorundam, quæ alio ordine quam in Hebræo poſita fuiſſe, omnes antiqui codices teſtantur, ad normam textûs Hebræi plerumque mutârint & tranſpoſuerint. Libri etiam quæ vulgò Apocryphi dicuntur, non ſparſim inter reliquos ſecundum ordinem Hiſtoriæ, ut omnes antiqui codices, habent ; ſed ſeparatim poſt reliquos poſuerunt.*

After theſe two Editions, a very ancient Manuſcript of the *Septuagint* was found in the Pope's Library in the *Vatican*, which was publiſhed in the Year 1587. Cardinal *Anthony Carafa*, and other learned Men were employed nine Years in perfecting this Edition. The Manuſcript, as was judged by the form of Letter, which is very large, and what they call *Uncialis*, and where alſo there is no Diſtinction either

*The Vatican
Lxx. publiſhed
1587.*

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parchment
the 1st. one
was in the
Vatican.

of Chapters, Verses or Words, but all written in one continued Series, was concluded to be at least twelve hundred Years old, and that it was written before the Time in which St *Jerom* lived. This Manuscript was imperfect in some Places, where Leaves had been torn or so eaten by the Worms as not to be legible. But they were supplied by two other Manuscripts, one of which was borrowed from *Venice*, out of the Library of Cardinal *Bessarion*, who had been Archbishop of *Nice*: But coming with other Greek Bishops to the Council of *Florence*, A. D. 1438, in order to unite the *Greek* Church to the *Latin*, he forsook the *Greeks* and joined wholly with the *Latins*, and continued in *Italy* to his Death, where he had Preferments bestowed upon him, and was made a Cardinal. This Manuscript was also of great Age, as being written in Uncial Letters. They also procured another Manuscript out of *Calabria*, which agreed so exactly with that of the *Vatican*, that it was believed to have been copied from it. Cardinal *Carafa* also procured all the Manuscripts he could throughout *Italy*, and chiefly from the *Medicean* Library at *Florence*, which he took care to collate with the *Vatican*, and noted the various Readings, but the Text is expressed every where according to the *Vatican* Copy as near as might

might be. *Scopus hujus Editionis* (says Bishop Walton) *ut scribit idem Carafa, non erat, ut ex Interpretationum aliarum permixtione Latinæ Vulgatæ, vel Hebrææ respondeat: Sed ut ad eam, quam Septuaginta Interpretes ediderunt, quantum per veteres Libros fieri possit, proximè accedat.* Pope Sixtus the Fifth also, (in the Time of whose Pontificate this Edition was first published) prefixed his Bull to it, wherein he decreed, *Ut Vetus Græcum Testamentum juxta Septuaginta, ita recognitum & expolitum, ab omnibus recipiatur ac retineatur, quo potissimum ad Latinæ Vulgatæ Editionis & Veterum Sanctorum patrum intelligentiam utantur: Neque quis de hac nova Græca Editione audeat in posterum vel addendo vel demendo quicquam immutare. Si quis autem aliter fecerit, quam hac nostra sanctione comprehensum est, noverit se in Dei omnipotentis, beatorumque Apostolorum Petri & Pauli indignationem incursum.* The next Year after a Latin Version of this Edition was published at Rome, with the Annotations of *Flaminius Nobilius*. *Morinus* printed both together at Paris, A. D. 1628. According which Edition was printed in Greek only at London in a large 8° 1653. And by Bishop Walton in his *Polyglot*, 1657. It was also printed at Cambridge by *John Field*, 1665, in 12°. To this Edition the learned Bishop *Pearson* prefixed

*Septus V
causaliter
hæc Editio.*

prefixed an excellent Preface. And *John Hayes*, who succeeded *Field* as Printer to that University, reprinted the *Septuagint* there in the Year 1684. But as he took care to print it Page for Page, and, I suppose, Line for Line with *Field's*, so he put *Field's* Name to it, and dated it as *Field's* was, 1665. By which he put a Cheat upon the World : His Letter being not so clear, nor his Book so correct as *Field's* is. This Edition of *Field's* and *Hayes's* does more exactly give us the *Roman* Edition, than that of *London* in 1653, though both differ in some Particulars. One of those Particulars is, that they have numbered the Psalms according to the *Hebrew*. For the ninth and tenth Psalms, according to the *Hebrew* and our *English* Bibles and Common-Prayer, are joined in the *Septuagint* and *Latin Vulgate*, making there but one Psalm ; by which means our eleventh Psalm in those Books is but the tenth in theirs, and so they proceed to number the Psalms one less than we do, unto that which in them is the 113th, and in ours the 114th. Then they again joint our 114th and 115th into one Psalm ; so that our 116th is but their 114th. Then they divide our 116th, which is their 114th, and begin their 115th Psalm with that which is the tenth Verse of our 116th Psalm : So our 117th Psalm becomes the 116th with them.

them. From whence they proceed to number the Psalms one less than we do till they come to the 147th Psalm, which is the 146th in theirs. This Psalm they end at the 12th Verse in our Books, and at the 13th Verse begin their 147th Psalm: And then number the three last as we do. I have thought it proper to note this, because I believe all Quotations from the Psalms made before the Reformation, follow the Division of the *Septuagint* and *Latin Vulgate*; and since the Reformation the *Hebrew* Division is seldom followed, except by *Protestants*. About the Time that *Hayes* reprinted *Field's* Edition, there was also an Edition agreeable thereto printed at *Amsterdam*, and not long after another at *Leipsick*. But the latest and best Edition, *juxta exemplar Vaticanum*, was published at *Franequer*, by the Care of *Lambert Bos*, 1709.

Cyril Lucar, Patriarch of *Alexandria*, having been kindly entertained in *England*, in the Reign of King *Charles the First*; when he returned to his own Country, and before, or soon after, he was translated to the Patriarchate of *Constantinople*, sent a most valuable Manuscript of the *Septuagint*, (supposed to have been written about the Time of the Council of *Nice*, which was held in the Year 325) as a Present to that Prince; and it is still preserved in the Royal

Library at *St James's*, which differs very much from the *Vatican Copy*. Bishop *Walton*, when he published the *Polyglot* in the Year 1657, wherein to the *Hebrew* he subjoined the *Chaldee Paraphrase*, the ancient *Syriac*, *Arabic*, *Persic*, and *Latin Vulgate Versions*, printed the *Septuagint* also with them, according to the *Vatican Copy*. However, upon a stricter Examination, it was found that learned Prelate had not observed all the Variations between these two Copies : And the Learned often expressed their Desire to see an Edition of the *Septuagint* taken immediately from the *Alexandrian Copy*. And Dr *Grabe*, a most learned and industrious *Prussian*, was employed by *Queen Anne* (who gave him a Salary of 100 *l. per Ann.* on that Occasion) to publish an Edition of the *Septuagint* from that Manuscript. Dr *Grabe* accordingly set himself to this Work, and fairly transcribed the whole Manuscript in Order to print and publish it. And in the Year 1707, the five Books of *Moses*, with *Joshua*, *Judges*, and *Ruth* were printed and published at *Oxford* : And in the Year 1709 the *Psalms*, *Job*, *Proverbs*, *Ecclesiastes*, *Song of Solomon*, *Wisdom of Solomon*, and *Ecclesiasticus*, were printed at the same Place. But Dr *Grabe* dying in the Year 1711, no more was published 'till the Year 1719. And then, by the Care of Dr *Lee*,

Lee, (a *Physician* by Profession, and an excellent *Grecian*, also well skilled both in the *Hebrew* Language and Divine Studies) the Books of *Samuel*, *Kings*, *Chronicles*, *Esther*, *Tobit*, *Judith*, *Ezra*, *Esdras*, *Nehemiah*, and four Books of *Maccabees* were printed. And he also dying soon after, the next Year, that is 1720, the *Twelve minor Prophets*, and *Isaiah*, *Jeremiah*, *Ezekiel* and *Daniel* were printed, but by whose Care I know not, only that they were printed from Dr *Grabe*'s Transcript, and with the *Origenian* Bars and Asterisks, as the other Parts were, and printed like them at *Oxford*. There are very large and useful *Prolegomena* prefixed to each Part, but more particularly to the first Part published by Dr *Grabe* himself, and to that published by Dr *Lee*. As the Folio Edition of this Book was printed in two Columns, which would make four Pages in Octavo, the same Types were easily divided in such manner as without any ways disordering the Letters, the Book might be, and was published at the same Time both in Folio and Octavo, in such a manner that the one should not differ from the other in a Letter or Point.

But altho' the *Apocryphal* Books, that is, all those Books which were never received into the Canon of the *Jewish* Church, have been joined to the *Septuagint*, and made a

Part of it, as is probable from before the Birth of *Christ*, since we find some of them quoted by very ancient *Christian* Writers; yet it is certain they did not originally belong to it. For the *Septuagint* was translated in the Reign of *Ptolemy Philadelphus*; and it was after that Time that most of the Books called *Apocrypha*, were written. But the *Alexandrian Jews*, being desirous to propagate the History and moral Principles of their Nation, joined them to their Bibles: And from thence they were received by the *Christian* Church together with the *Septuagint*, and (as our Church tells from *St Jerom*, in her sixth Article) *read them for Example of Life and Instruction of Manners; but did not apply them to establish any Doctrine.* But they did not do as we have thought it proper to do ever since the Reformation, that is, place them all together by themselves under the Title of *Apocrypha*, but intermingled them with the Books of Holy Scripture according to the Matters treated of in them: And in the same manner they are also placed in the *Latin Vulgate*. Thus the Books of *Tobit*, *Judith*, of *Esdras*, and of the *Maccabees*, being Historical Books, are joined with the Historical Books of the Old Testament, and follow the Book of *Chronicles*. But I must observe, that the second Apocryphal *Esdras* is not in the *Septuagint*,

tuagint, any more than in the *Hebrew*; neither can I find that it is in any other ancient Translation but the *Latin Vulgate* only: From whence it was translated and joined with the other Apocryphal Books in our *English* Bibles. Nay, I have a *Latin Vulgate* with the Comments of *Lyra* and *Brugenſis*, in four Volumes in Folio, printed in 1492, which has not this second Apocryphal *Eſdras* in it. The Book of *Baruch* immediately follows the Book of *Jeremiab* in the *Alexandrian Septuagint*, and after the *Lamentations* follows the Epistle of *Jeremiab*. Before the first Chapter of *Daniel* is placed the History of *Sufanna*; and to the End of the twelfth Chapter is added the Story of *Bel* and the *Dragon*. The Prayer of *Manasseh* is placed in the *Alexandrian* Copy at the End of the Book of *Pſalms*, as is also the Song of the three Children. The Church of *Rome*, in the Council of *Trent*, decreed all these Books (which we, agreeable to the *Jews* and the *Primitive Christians*, hold Apocryphal) should be received as Canonical, excepting the two Books of *Eſdras*. But *Arias Montanus*, in his interlineary Bible printed at *Antwerp* 1583, many Years after that Council, expressly styles them Apocryphal. His Words in the Title Page of his Book are, *Acceſſerunt & huic Editioni Libri Græcè ſcripti, quos Eccleſia Orthodoxa,*

Orthodoxa, Hebræorum Canonem secuta, inter Apocryphos recenset. And *Dū Pin*, in his *Canon of Scripture*, gives them the Title of *Deutero-Canonical*; which shews that the Learned of the *Roman-Communion*, judge the same of them that we do in our sixth Article, only they dare not speak so plain.

I have before observed, that there were three ancient Editions of the *Septuagint* made in the Third Century, one by *Lucian* a Martyr of *Antioch*, which was used in the Churches of *Syria* and *Greece*, another by *Hesychius* an *Egyptian* Bishop, and used in *Egypt*, a third by *Eusebius* and his Friend *Pamphilus*, according to *Origen's* Corrections before-mentioned, used in the Churches of *Palestine*. Before the Publication of the *Alexandrian Copy* by Dr *Grabe*, it was the Opinion of many learned Men, that the *Vatican* Manuscript was a Copy of the Edition published by *Lucian*, and the *Alexandrian* of that published by *Hesychius*: But Dr *Grabe*, in his printed Letter to Dr *Milles* in the Year 1705, about two Years before he published the first Part of the *Alexandrian Septuagint*, tells us that he had compared the *Vatican* and *Alexandrian* Manuscripts with large Quotations found in the Works of St *Athanasius* and St *Cyril*, both Bishops of *Alexandria*; who certainly followed the Edition of *Hesychius*, which was used in their Church;

Church ; and he found the Quotations from these Fathers agreed with the *Vatican* Copy, and not with that now goes by the Name of the *Alexandrian* Manuscript : From whence he justly concludes that the *Vatican* is indeed a Copy of the Edition of *Hefycbius*, and not of *Lucian*, as before this Comparison it was supposed to be by *Morinus* and *Vossius*, and other learned Men. Also by comparing the *Vatican* and *Alexandrian* Copies with the Quotations of Scripture he found in *Theophilus Antiochenus*, *Origen*, *Methodius*, *Eusebius Cæsariensis*, *Gregory Nazianzen*, and others, who certainly used that Edition which was published by *Origen*, he found the *Alexandrian* Manuscript to be agreeable to that Edition, and that the *Vatican* was different from it : And from thence he infers, that the *Alexandrian* Manuscript now by him published, or from his Transcript, is the same with the Edition of *Origen*, *Eusebius*, and *Pamphilus*, which *St Jerom* says is the best and nearest to the *Hebrew*. But in his *Prolegomena* to the last Volume of the *Septuagint* which he published, he tells us, that the Book of *Job* in the *Alexandrian* Manuscript is taken from *Lucian's* Edition, which he infers from the Quotations in *St Chrysostom's* Works, which he compared with it. And as that Father was bred at *Antioch*, and a Presbyter of that Church, and afterwards

Patriarch

Patriarch of *Constantinople*, in both which Churches that Edition was used, he concludes his Citations are from this Edition. And *Origen*, *Lucian*, and *Hesychius* made their Corrections of the *Septuagint* from *Hebrew* Copies written two hundred Years before the *Masorites* finger'd the *Hebrew* Text which we have, and from which our *English* Bible was translated.

You may say, If the *Hebrew* and the *Septuagint* are thus different from each other, and that we cannot be sure that the *Hebrew* Copies we now have are exactly agreeable to the authentic Copy preserved in the Temple at *Jerusalem*, till the Destruction of that Temple by the *Romans* ; and that we must depend upon the Judgment and Care of the *Masorites*, as the only Evidence we have for the Authentickness of the present *Hebrew* Text of the Old Testament ; and that as they did not live till 400 Years after the Original Copy of these Scriptures was destroyed, how shall we be sure that we have the true Scriptures which were written by *Moses* and the Prophets ? If it be said that we have an authentic Translation of those Scriptures made some Ages before the Destruction of the Temple, it may be answered, that admitting these Translators have been guilty of no Mistakes, and that this Translation was originally as free from Faults as that

that which was kept in the Temple, which cannot reasonably be supposed, unless we believe the Translators to have been inspired as well as the Original Penmen; yet we have not that Translation pure and entire as it came out of the Hands of those Translators. This is manifest from the several Corrections it has received as early as the Beginning of the Third Century, by *Origen*, and also before the End of that Century by *Lucian* and *Hesychius*, and about the same Time by *Eusebius* and his Friend *Pamphilus*, and from the Mixture of it with the Translations of *Aquila*, *Symmachus*, and *Theodotion* : And is also apparent from the several Editions we still have, the *Complutensian*, *Manutian*, *Vatican*, and *Alexandrian* Editions, all differing from one another, not in single Words only, but also in whole Sentences. And as all other Translations, whether ancient or modern, are made either from the *Hebrew* or the *Septuagint*, how shall we know that we have the true authentic Scriptures of the Old Testament ?

I answer ; the Case is the same as to all old Books that have from Time to Time been copied by diverse Hands. The same may be said of *Livy*, *Tacitus*, *Suetonius*, of *Demosthenes*, *Cicero*, *Virgil*, *Horace*, &c. there are various Readings in all of them, even as to whole Sentences, as well as single

H Words.

Words. And if we had Translations of these Books as old almost as the Books themselves, no doubt but we should find various Readings there also. Shall we therefore say that we have not the genuine Works of these Authors ? If there be not found so many various Readings in these Authors as are to be found in the Bible, the Reason is, because there were never so many Copies or Transcripts of them, as there have been of the Bible. Therefore, tho' we cannot say that either the *Hebrew* or the *Septuagint*, which we now have are without Fault, we must nevertheless acknowledge that there is no considerable Fault, even tho' whole Sentences are left out or inserted. There are no Faults which affect the Design for which these Holy Scriptures were given to us ; no Article of Faith, no Divine Institution, no moral Doctrine is altered by any of these various Readings : Nor is any material Part of the History rendered uncertain. Most of the Differences between one Copy and another, or between the Original and the Versions, consist only in different Ways of expressing the same Thing, the Expression in one Copy being more plain or clear than it is in another, and more agreeable to what goes before and follows after, and may make the Sense more perfect. There is none where the *Hebrew* or *Septuagint* contains a manifest

fest Falsehood, or dangerous Error. Or if in some one Copy such a Thing should possibly have happened, it will be apparent to every body to have been occasioned by the Carelessness of the Transcriber, and will be found contrary to all other Transcripts, and to what goes before and follows after, and to the whole Tenor of the Scripture and Common Sense. Thus I have heard, that in an Impression of our *English* Bible, the word *not* was omitted in the Seventh Commandment ; and instead of, *Thou shalt not commit Adultery*, it was printed, *Thou shalt commit Adultery*. But in this Case the Blunder was too apparent to deceive any one. And I have also seen several *English* Bibles in which *Acts* vi. 3. the word *ye* has been put for *we* ; which though it be but the change of a single Letter, makes a great Alteration in the Sense. And this Alteration was made in the Time of the Rebellion against King *Charles* the First, to make the Scriptures authorize the Doctrine then in Vogue, viz. *That the Ministers in the Christian Church were to be made or appointed by the People or whole Congregation, and not by the Bishops or superior Officers of the Church*. And therefore where it was written whom *We*, that is, *We the Apostles or Governors of the Church may appoint* ; they wilfully and designedly falsified the Text,

to make it speak agreeably to their own Doctrine ; and by the bare change of a Letter, turned it to *ye*, and so read it, whom *ye*, that is the People or Congregation, *may appoint*. But such Falsifications as this are easily discovered from their apparent Difference from the Original, and all Translations ancient or modern ; and from the more ancient and following Impressions of that very Translation so designedly falsified. Now if any such Blunder as the former of these I have mentioned, should happen to be found in any Copy of the *Hebrew* or *Septuagint*, every one would see that it could proceed from no other Cause than the Oversight of the Transcriber : And if there should be such a wilful Corruption or Falsification made in any Copy of the *Hebrew* or *Septuagint*, as my latter Instance in our *English* Bibles, the most it could do would be to cause a various Reading, and the Doctrine drawn from such a Text must be tried by other Texts, which have no various Reading, and by the Tenor of the Scripture, and thereby the true Reading may also be ascertained.

But I am persuaded the Differences between the *Hebrew* and the *Septuagint*, even where they have been apparently made with Design, will not be found to affect either Faith or Manners. As particularly of the
Time

Time each Patriarch lived before he begat his Son from *Adam* to *Abraham*, the *Septuagint* making for the most Part each Patriarch an hundred Years older at the Birth of his Son, than the *Hebrew* does. For what signifies it either to our Faith or Morals, whether *Adam* was an hundred and twenty, or two hundred and twenty Years old when he begat *Seth* : Whether it was 2262 Years from the Creation to the Flood, or but 1656 Years ; or whether it was 352 Years from the Flood to *Abraham*, or 1132 Years. Follow which Chronology you like best, the Faith designed to be taught in this History is the same : That is, that God created the World : That he made every Thing good : That Evil was introduced by a wicked Tempter : That *Adam* fell and corrupted himself and his Posterity by Disobedience ; that God, when the World was overspread with Wickedness, destroyed it by a Flood of Waters, preserving only eight Persons in an Ark, with a sufficient Number of all living Creatures, to repeople it again in due Time ; and other Matters requisite for us to know, in order to direct us how we ought to behave, that we may do what is pleasing and acceptable to God. But whether more or fewer Years past while these Transactions happened, is Matter of no great Moment. And as the *Septuagint* was

was certainly translated from a *Hebrew* Copy different from any now extant, and as it appears from the Chronology in the *Samaritan* Copy of the Pentateuch, and by the Chronology *Josephus* has followed, that the *Hebrew* Bibles did anciently differ very much from one another in this particular; we cannot certainly determine on which Side the Error lies. But as it affects not our Faith or Morals, it is of little Moment, and invalidates no Part of the Design for which the Holy Scriptures were written.

Many times the Difference which is found between the Version and the Original, and between different Versions, as between the *Septuagint* and our *English* Bible, comes from this; that Interpreters have not tied themselves close to the literal and strict Meaning of the Words, but have taken the Liberty to give them a Sense which they took to be true, tho' not literal. If a Word or Phrase will bear two Senses in the Original Language, the Interpreter is obliged to take one of them; two Interpreters may in that case translate it differently, yet neither be blameable. If the Original have a particular Turn peculiar to itself, and which would be no ways graceful, perhaps not Sense in a literal Version, the Translator must make use of some other Phrase; but such as has the same Energy and Sense in the
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the Language he translates into that the Words have in the Original. This is more peculiar to the *Hebrew*, because (as those who are versed in that Language say) it is full of particular Turns and Expressions, which in other Languages, at least in these *Western* Parts, will not bear a literal Translation. This may be seen in Mr *Ainsworth's* Translation of the *Psalms* into *English* literally. I will give you but one Instance, *Psal. lix. 13. The Sin of their Mouth, the Word of their Lips: When they shall be taken in their Haughtiness, and of their Cursing; and of False-denial let them tell.* Now what Sense can be made of such a Translation? There are certainly Occasions which oblige a Translator to vary from the strict Letter of the Original: And this will cause Difference between two Translations of the same Book. And these Differences diminish not the Authority either of the Version or Original, and hinder not but both may be received as a Rule of our Faith and Morals. Those small Faults which are generally met with in all Books, sacred and profane, both in the Original and in the Versions do not prevent our certainly having the authentic Works of the Authors, nor hinder our knowing their true Sentiments: Because the Original Text of the Old and New Testament has been subject to the common Law of all Books,

Books, (which they necessarily must be, except all the Copiers of them were divinely inspired as well as the Penmen :) to conclude from thence that we have not now any more the Word of God, or the Holy Scriptures divinely inspired, would be as great a Folly as to say we have not now the Works of *Herodotus*, *Thucydides*, *Livy*, *Tacitus*, or any other *Greek* or *Latin* ancient Authors, because there are various Readings in all these Works. To lay down this as a Principle, is to over-turn all our Historical Knowledge, and to introduce an unwarrantable Scepticism.

Whatever Differences have happened thro' the Carelessness, or Ignorance, or Rashness of Copiers, or by any other Means, with regard to the *Hebrew* Text we now have, or the various Copies and Editions of the *Septuagint*, they are by no means sufficient to invalidate the Authority of the Old Testament, or to give any one just Occasion to say that the Scriptures of the Old Testament, which we have at this Time, are not the Word of God. For notwithstanding those various Readings, even as to whole Sentences, the Providence of God has taken Care that no such Errors have crept in, either to the *Hebrew* or *Septuagint*, as may lead Men into Principles or Practices contrary to the Design of the Revelation given.

given. As for other Things of less Consequence, where neither the Interest of the Divine Government, or the Happiness of Men are concerned, to assert it necessary that God should interpose in an extraordinary manner to prevent all Mistakes, so that there should be no Difference between one Copy and another, is to affirm it necessary that God should interpose in an extraordinary manner, where there is no extraordinary Occasion for it. The great End of a Revelation from God can only be to acquaint Men with his Will in Reference to their Duty to Himself, and to each other; and to encourage them by proper Motives to perform it; that so they may obtain his Favour, and secure their own Happiness. This End is equally to be obtained, whether we follow the Reading of the present *Hebrew*, or of the *Septuagint*, or of any other Version received by the *Christian* Church. And therefore all the Objections founded on these various Readings to be found either in the *Hebrew* Copies, or the *Septuagint*, or other Translations used in the *Christian* Church, will appear to be of no Force to prove that the Scriptures we now have, were not written by Divine Authority and Influence; 'till it can be proved that the original Design of them is hereby obscured, and that therefore they are insu-

ficient to make Men virtuous and happy. And indeed, till this be made out, the Objection carries this manifest Contradiction in it, *That the Scriptures we now have cannot be the Word of God, because there is in them such a Number of various Readings as render them insufficient to accomplish that great End for which they are abundantly sufficient.*

However we may in many Cases, I believe I may say in most, even where the Readings are various, satisfy ourselves concerning the true Reading, by observing the following Rules : As first, when any Part of the Old Testament is quoted in the New Testament, whether it be quoted according to the *Hebrew* or the *Septuagint*, we may satisfy ourselves that is the true Reading: And whereas the Old Testament is often quoted in the New according to the Sense, and not according to the Letter either of the present *Hebrew* or of the *Septuagint*, that which comes nearest to the Sense of the Quotation in the New Testament is to be preferred. In the next Place, when the *Hebrew* Word has one Signification, as pointed by the *Masorites*, and may well bear another Signification, of which Bishop *Pearson* has given several Instances in his excellent Preface to the *Septuagint*, there I conceive it best to follow the *Septuagint*, because the true Reading of the *Hebrew*, and the true Signification of the

the Language was better understood when the *Septuagint* Version was made, than when the *Masorites* affixed their Points to the Letters. And the same may be said when the Letters ו and ב, ה and ח, ט and י, י and י might be mistaken the one for the other : Because the Translators of the *Septuagint* had Opportunity to consult the Original preserved in the Temple, or correct Copies taken immediately from it, which the *Masorites* had not, and were therefore less liable to be mistaken. In the next Place, where we find a Sentence or Period in *Hebrew*, which is not in the *Septuagint*, or in the *Septuagint*, and not in the *Hebrew*, if we find it agreeable to what goes before and follows after in the Context, we may conclude that Sentence or Period to have been in the Original, and omitted in the Copy we now have either of the *Hebrew* or *Septuagint* thro' the Oversight of the Transcribers : As particularly *Exod. xii. 40.* we read in our *English* Bibles, translated from the present *Hebrew* Copies, *Now the sojourning of the Children of Israel, who dwelt in Egypt, was four hundred and thirty Years.* But according to the *Septuagint* it is, 'Η δὲ παροίκισις τῶν υἱῶν Ἰσραὴλ ἦν παροίκισαν ἐν γῇ Αἰγύπτῳ καὶ ἐν γῇ Χανααν, αὐτοὶ καὶ οἱ πατέρες αὐτῶν, ἔτη πετρακόσια τριάκοντα. *Now the sojourning of the Children of Israel, who sojourn-*

ed in the Land of Egypt and in the Land of Canaan, they and their Fathers, was 430 Years. I cannot doubt but the Words, *and in the Land of Canaan, they and their Fathers,* which are in the *Septuagint*, but not in our present *Hebrew* Copies, was in the Original preserved in the Temple. For it was but 430 Years from the Calling of *Abraham* to the Departure of the Children of *Israel* out of *Egypt*; and he and his Son *Isaac* and Grandson *Jacob* sojourned in the Land of *Canaan* about 200 Years of that Time; neither could those three Patriarchs be called *the Children of Israel*, because they were not the *Children*, but the *Fathers of the Israelites*. The *Hebrew* Text therefore is by no means so agreeable to the History *Moses* has given us as the *Septuagint* is in this Place: And for this Reason I make no doubt but the Omission of what the *Septuagint* has retained proceeded from the Oversight or Carelessness of Transcribers. For the Omission of a Sentence may easily happen thro' Oversight, but the Addition of such a Sentence must be made on Purpose. However, if the Sentence which is found in the *Hebrew* and not in the *Septuagint*, or in the *Septuagint* and not in the *Hebrew* be manifestly incoherent, and breaks the Sense of the Context, then it is reasonable to believe it an Addition, and to have been only
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a marginal Note some Person had written in his Book, which an ignorant Copier, who transcribed from that Book put into the Text. By these and some other critical or rational Observations, we may form a pretty good Judgment which Reading we ought to follow, whether of the *Hebrew* or *Septuagint*, where they differ the one from the other, in most Places, tho' not in all, particularly the Genealogies: And there, I think, every Man is free to follow which Genealogy he pleases. For my own Part, I prefer the *Septuagint* in this Point, for Reasons too many to be given here: But shall find Fault with no body for being of another Opinion.

We have great Reason to admire and adore the Divine Providence, and to bless and praise the Lord our God, not only for giving us the Holy Scriptures, but for preserving them for our Use in the Condition we now have them: Infomuch, as notwithstanding the Differences between the present *Hebrew* Copies and the *Septuagint*, and the many various Readings in both, occasioned by the innumerable Transcripts they have undergone, and that in some Transcripts there is Reason to believe Alterations have been wilfully and designedly made to serve a Cause, yet not any Article of Faith, any Doctrine or Duty, any Promise or Threatning, has been affected thereby, or rendered
precarious

precarious by means of any various Reading or Corruption. The most that can be made of any such various Reading where it may occur, is that the Text so variously read, will not be a sufficient Proof of what it may be produced for, and the Doctrine deduced from it would be uncertain, if it could be proved from no other Text wherein all Copies (except such as are apparently faulty) are agreed. But God be praised, all the Doctrines of *Christianity*, as received and taught by the Primitive Catholic and Apostolic Church, and derived from thence by the Church of *England*, may be clearly proved from such Passages both of the Old and New Testament as are free from any various Readings, at least from any which make a Variation in the Sense. For I must observe to you, that very many, I may say much the greater Part of the various Readings observed by learned Men, in the several Copies of the Holy Scriptures make not any Alteration in the Sense: Those that do alter the Sense are but a few, a very few.

Thus, Sir, I have answered your Question as well as I can, and perhaps more largely than you desired or expected. Indeed, if I had only said, that the Reason of the Difference between our *English* Translation
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and the *Septuagint*, was because these Versions were made from two different Copies of the *Hebrew*, it had been a full Answer to your Query. But I hope my enlarging upon it may be more to your Satisfaction: And that, considering the length of it, you will excuse me for not sending it sooner; for I have made as much Haste as my other Affairs would conveniently permit.

I am,

S I R,

Your most

Octob. 17.
1729.

humble Servant,

T. B.

E R R A T A.

PAGE 5. line 2. for *tenth* read *eleventh*, p. 8. l. 15. read *ἡτοιμασθῆναι*, p. 43. l. 15. for *when* read *where*, p. 47. l. 6. from the Bottom, read according to which an.







